13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

186 pride. He does not think of himself as being a "native," as one who creates burdens for the white man to bear. He thinks of himself first and foremost as a Tongan with various civic and political responsibilities.

177 Foreigners are permitted to reside in the kingdom, indeed
609 are welcome in the towns, because of specific technical skills
186 and training which are vitally necessary at the present time to provide the mass of the Tongan population with various social and governmental services which the Tongan state wishes its citizens to enjoy. Foreigners therefore, are thought of more as advisors than controllers, very necessary advisors in a very complex world which the Tongan feels himself unable as yet properly to understand, let alone to play in it an independent role. Significant of this attitude
[144] is the fact, for instance, that whereas white doctors are thought of as advisors to the Tongan health service (and practitioners with special skills too), the burden of providing these health services is conceived as falling on Tongans who have been trained as medical practitioners in Suva. These Tongans are officially known in Tonga as "Tongan Medical Practitioners"; elsewhere in the Pacific, Polynesians and Melanesians who have received similar training in Suva are known simply as "Native Medical Practitioners." The social distance between being a "native" and being a "Tongan" may not be particularly relevant for the more obtuse foreigner resident in Tonga. To the Tongans, those two words mean all the difference between being a subordinate people on the one hand and being theoretical masters of their own bailiwick on the other. In this connection, the term "theoretical" is used advisedly. Realistic insight into the ultimate nature of the functioning, and not merely formal, control of the Kingdom of Tonga quickly suggests that the invisible hand that guides the destiny of this Kingdom is definitely white in colour, and not a Tongan brown—were the colour visible!

177 In the attempt to characterize further the attitudes of
609 villager to whites, it is also difficult to distinguish between
123 the attitudes toward familiar whites on the one hand and to us as strangers on the other. Our arrival in Pangai was greeted with a mixture of reserve, suspicion, curiosity, interest. Suspicion was probably the most important

13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

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by other villagers. A week of New Year festivity and celebration evidently performs the very useful function in village life of making plantation work appear highly desirable by contrast with the monotony of merry-making.

Organization of Work

644 General supervision over the whole of the island of Pangai because of its nature as a Royal estate is exercised by an overseer resident in Pangai village. His supervision is limited to a general care of all the lands comprising the estate to ensure that there is an adequate food-supply available for all the households of the village. He may report to government officials in Neiafu the names of those heads of households who, he considers, have not planted sufficient land to care for the needs of the household. Pressure and the threat of a possible jail-sentence would then be brought upon such men. Should it become desirable [623] or possible to export more bananas or pineapples from Vava'u, then the overseer would hold a council of the men of the village and give a strong lead and direction to an increased planting programme. At all times the overseer seeks to prevent a wilful misuse of the land or a destruction of its values.

Beyond this land-control, the duties of the overseer seem vague and ill-defined. He functions in the village at times as a sort of government representative. Official announcements of policy or government enactments generally filter through to the villagers from conversations or councils with the overseer. He is also responsible in theory [744] for seeing that laws relating to public health (such a law for instance, as that which relates to the covering of cisterns from which drinking water is drawn) are observed, though in practice the Pangai overseer shows complete indifference to such responsibilities. He maintains a residence in Pangai and another in Neiafu. His duties as estate-overseer are somewhat complicated by the fact that he also functions [502] actively as government pilot for the port of Neiafu. On the balance however, the overseer does add materially at times to the more efficient production of economic goods by the leadership he gives to agricultural activities.

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The work of production in the Tongan village may be carried on either by one man working by himself or else

20: Gifford E-5 (1920-1921) 1924 OU9 Tonga OU9

a reef at low tide, suddenly fell down with some sort of seizure. She was removed to the hospital. She declared that the ghost of her mother's brother had struck her violently across the face. 775

Exorcism for the driving out of spirits from possessed persons is still sometimes practised. 789

In the central province, Haapai, a man severed his connection with the Free Church and became a Mormon. His friends and relatives who were Free Church members, declared there would be no rest for his soul. In a few months he died. His widow and a relative were haunted by his ghost, which would rudely awaken them from sleep by shaking them. The nuisance was abated only when they resorted to his grave and broke up his skeleton. His visitations were thought to be a divine punishment for his disloyalty to the Free Church. 775 [795]

On the night following the excavation of some ancient burials on Kao Island the natives who were encamped a hundred yards from the tomb, said they heard wailing at the tomb. It was the "blood" of the deceased ancients bemoaning the removal of their bones.

Anciently the apparition of an illuminated native sailing vessel—a ghost ship—forboded the death of a chief. To-day European type vessels and even steamers appear as ghost-ships portending death. 763 [178]

In one of the more remote Haapai Islands is at least one Christian minister who places effective tabus on growing crops to prevent the inroads of pigs and rats. The writer has himself seen plantations guarded by both barbed wire and tabu badges. The latter were observed in two forms. One was a small package of pulverized herbs to cause illness in the trespasser. The other was a cocoanut leaf bound on the trunk of a tree as the emblem of Taufa the shark god. This bore with it the prayer that the trespasser might be bitten by a shark when next he bathed in the sea. 784 241 784 [754] [789]

Christianity with its Sabbath and various "shalt nots" has found a ready ally in ancient heathen tabu. The tabu idea has simply been transferred to another set of concepts. For the same reason quarantines (tabus) against various islands or groups of islands are readily enforced by the medical authorities to-day. The game laws, too, are heeded 177 784 744 671

87: Wood M,Y-4,5 (no date) 1932 OU9 Tonga OU9

House, the Ministers, nobles, and representatives, sits at a separate table. 646
Parliament receives the reports from the Departments, and deals with the ordinances passed by the Privy Council and with the Estimates that have been prepared by the Privy Council and revised by the Consul. Petitions may be presented through members, who may also propose motions themselves.

THE CONSUL (whose full title is His Britannic Majesty's Agent and Consul) has considerable influence and important powers, derived from the Treaty of Friendship and Protection 1901 and the Supplementary Agreement 1905. By these he can veto expenditure, and he must approve the appointment of all Europeans in the Tonga Government. He advises on all external affairs, and also on internal matters if asked to do so by the Government. The Consul is, therefore, an officer of the British Government who carries out the terms of the Treaty guaranteeing both the peace and financial stability of Tonga. 648 645

THE PREMIER is the head of the Tonga Government and administers these departments:—Foreign affairs, education, the medical department, public works, agriculture, the printing office, the Government vessels, telegraphs and telephones. He also controls the district officers, whose duties include the preparation of the census, the reading of gazettes and laws to the people, and especially the supervision of agriculture. Among those assisting the Premier are the Chief Medical Officer, the Director of Education, the Director of Agriculture, and the Superintendent of Works. 645 647 [634] 647

The Medical Department provides free medical and dental attention for all Tongans, dispensers being stationed throughout the group and European Medical Officers at the three centres. It also inspects latrines, cement tanks, etc., in the interests of public health. The Medical Officers inspect all vessels entering ports from overseas, and a quarantine station is provided in case infectious diseases are found on such vessels. 744 647

THE MINISTER OF LANDS controls the Lands and Survey Departments. Every male Tongan-born subject on reaching the age of sixteen is entitled to a tax-allotment of 8¼ acres; applications from such, and also from Europeans and others wishing to lease land, have to be made to the Minister of Lands. Land cannot be sold to anyone. 423 645

THE MINISTER OF POLICE is responsible for the Police, Gaols and Traffic Departments. 645 [625]

THE CHIEF JUSTICE, in addition to his judicial functions, registers births, deaths and marriages. [693]

THE TREASURER is responsible for the collection of taxes and the expenditure of public money, and is Controller of Customs and the Post Office. He also has charge of the Savings Bank.

There is no national debt, but the Government has placed investments totalling (in 1931) £141,686 in fixed deposits at Auckland and Sydney, and in British and Colonial Government Stock. 652 457

The chief tax is the poll-tax of 36/- per annum on all Tongan males sixteen years and upwards. The Customs (Import) Duty is 12½% ad valorem on most articles (25% on some goods such as jewellery and firearms; books, free). 651 [439]

because of the international oil crisis. These cancellations resulted in a large loss of expected revenues.

Not only must the industrial sector of the economy be expanded and diversified beyond tourist development, but public health problems in Tonga and other islands must be dealt with. For example, in the past Fiji and Tonga have experienced outbreaks of mosquito-carried Dengue fever. The fever not only incapacitates and demoralizes the native population, it frightens away tourists as well.

Tongans must develop a balanced design of tourist development, overseas work schemes, combined with the development and improvement of local living conditions, before the economy can be stabilized. The government is currently working on its Third Development Plan for 1975-1980, and new industries, such as local fish-canning and meat-processing plants, have been suggested.[17A] Planned overseas aid from New Zealand in the amount of $NZ5,000,000 over the next three years will be used to encourage and develop rural programs throughout the Kingdom.[18A] Such overseas support of the non-tourist sectors of the economy, combined with assistance from the United Nations Development Program for the tourist sector, could provide Tongans with balanced development.

The future of Tongans lies in greater cooperation with one another. In February of 1975, Tonga joined the European Economic Community as an associate member to obtain eventual stabilization of prices of Tongan items exported to Europe and possible financial aid from Europe. In 1974, Tonga and Fiji joined in a tourist promotion scheme, and more such Fijian-Tongan cooperative efforts are being planned. Late in 1976 the Pacific Islands Tourism Development Council Conference was held in Tonga. The theme of the conference revolved around cooperation in tourism efforts, and representatives were in attendance from American Samoa, Australia, the Cook Islands, Guam, Hawaii, Japan, Nauru, New Caledonia, New Zealand, North America, Papua New Guinea, Tahiti, the Trust Territory of the Pacific, and Western Samoa! Clearly, then, ideas about cooperative efforts are increasing. In August of 1976 Tonga was also represented at the Young Nations Conference held in Australia. The theme of that meeting stressed research and development in planning for the people of the South Pacific. For an integrated design for the future, all peoples should utilize as many resources as possible.[19C]

Oil may prove another source of foreign exchange for Tonga. In November of 1968, a visiting Australian geologist confirmed natural oil seepage on Tongatapu Island, and exploratory drilling was conducted by a European-based consortium in 1970 and

[p. 92-A]

A.B.C [For footnotes, see p. 93-B--Analyst]

of the Fly and Worm, Election of Office-bearers and Project Leaders, The Balanced Diet, all helped to focus attention, and dramatisation of a successful branch meeting summed up the week's suggestions. For each course we had a series of quite superb interpreters from among the delegates. During the last week several sessions were taken by Princess Mata'aho, who had helped us on arrival with valuable translations of cooking recipes.

As a means of demonstrating the importance of local resource personnel in village programmes, help was sought from the Medical Department for three of the morning sessions. The Public Health Inspector discussed with the group the findings of the recent village inspections and the means of coping with unsolved sanitation problems; the Sister Tutor from Hospital talked of infant care and home nursing, answering innumerable questions of every variety.

Water is one of Tonga's main needs, and WHO has been holding discussions with the Government on increasing the supply. A Filipino engineer, Mr. B. Adan, is working on a pilot scheme of sinking a well with village assistance as a preliminary to further development. He held a popular and prolonged session with each course explaining the technique and demonstrating how villagers could co-operate in the maintenance of a healthy supply of water.

Annual Show In October

The work of the *Langa Fonua* is gathered up annually in their October Show with its competitions in various types of Tongan crafts, sewing (including garment making), cookery, garden produce, flowers and poultry. It is the

97: Stewart G-3 (1960) 1961
OU9 Tonga OU9

occasion of the presentation of shields for the best village and district. Local shows are also held. 575 462 543

This sense of responsibility for village improvement links the function of the *Langa Fonua* with that of the Women's Health Committees in the villages, voluntary bodies whose object is to improve the standard type of Tongan dwelling house by building sanitary bath houses, cooking and eating shelters and if possible tanks for water storage. Inspections are carried out regularly to enforce rules of cleanliness and to encourage vegetable and flower gardens. 575 462 624 744 [241]

Members of the Health Committee help with treatment of mothers and children for minor or skin ailments and give advice on infant and child care, including feeding. The Health Committee works in close touch with the visiting Child Welfare Nurse; scabies has been reduced almost to vanishing point. [757] [164]

Extensive Child Welfare Services

Child welfare has an important place in the Government programme. A beautifully equipped and expensive new mobile Child Care Clinic with its enthusiastic staff of one New Zealand Plunket-trained general and maternity nurse with one or two Tongan student nurses visits every village in Tongatapu every fortnight for preventive care including weighing, dieting and treatment of minor ailments as well as antenatal cases. All pre-school children are thus under regular observation. 744 743 855

The driver is an integral part of the team, taking his share in dealing out both liquid foods and advice or acting as interpreter.

Out of 111 babies examined in one day recently only two had signs of scabies. Yaws seems to have vanished. 744 743 855

A main concern is to persuade Tongan mothers to keep up breast feeding and to teach them how to prepare supplementary foods for the weaning process; it is conjectured that the decrease in the mother's diet of healthy native foods in favour of inferior imported food, such as white bread, has weakened lactation. 164 853 262 178

For the outlying islands there are occasional visits by the Child Welfare Nurse as well as the services of the A.M.O.; Ha'apai and Vava'u each has a Tongan-trained nurse who reports to the Child Welfare Nurse.

Church The Pivot Of Village Life

The Church has done incalculable service in Tonga and still remains the pivot of village life. 771

With the inspiring leadership of the Queen, the Royal Family and the Chiefly administrators with their fine standards of propriety and dignity, the Kingdom of Tonga pursues its life of dedication to the welfare of its people, to the true husbandry of its land, and to the character training of its rising generation. 181

In this gay, trustworthy, generous and hospitable community one finds that harmony and gracious living so lacking in a world grown weary through selfishness, greedy ambition and disillusionment.

[P. 28-D]

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84. See the chapter "Food" p. 275 ff.; the present very high prices for copra (chief export product) make it possible for every native to buy wheat flour, sugar (both often by the sackful), canned meat, fish and fat, and other food imported from Europe.

could be the frequently observable dental defects of young Tongan men and women, (85)

[752]

85. According to circumstances, defective, aching teeth are not filled but extracted, at any rate on the small islands.

as well as the striking occurrence of partial baldness among middle-aged and older males. (86)

86. This is not yet mentioned in the old sources.

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It seems noteworthy that venereal diseases are not widespread in Tonga.

Summarizing, one may say that in this Archipelago the increase (or intensification) of diseases caused by European influence have had no devastating effect on the population which, in the last 30 years, has doubled and in the preceding decades (with the exception of the influenza epidemic of 1918) remained on approximately the same level.

Health Care

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There is an organized system of health care today in Tonga, the beginnings of which go back to the missions, while now it is exclusively run by the government. All natives have a right to free medical and dental (tooth extraction and filling) treatment financed by the Tongan state. This treatment is at present carried out in the entire Archipelago by a white physician known as "chief medical officer" /cited in English/, by a second (pensioned) white physician who as "medical officer" /cited in English/ has an advisory function, by approximately 20 Tongan assistant physicians ("medical practitioners" /cited in English/) and assistant dentists ("dental practitioners" /cited in English/), by

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657 four medical dispensers ("pharmacists," "dispensers" /cited in English),
744 one white nurse, approximately 25 Tongan nurses /40/ and a Tongan assis-
759 tant staff. Of the Tongans active in health service the medical and
[874] dental practitioners are trained in the Central Medical School /cited in English/ in Fiji, the rest are trained in the Archipelago.
657 The personnel working in the health service are used primarily in the
744 Nuku'alofa Hospital on Tongatapu, secondarily in the Neiafu Hospital on
743 the island of Vava'u that lies about 300 miles farther north, thirdly
759 in the auxiliary hospital on Lifuka which lies approximately between these two islands. In two villages on Tongatapu, as well as on four other islands there are "pharmacies," "dispensaries" /cited in English/ that are served by Tongan assistant doctors or medical dispensers who also take over the treatment of the simpler cases. Moreover, on Tongatapu a motorized infant welfare service has begun operations.

744 The Tongans working in health service are quite intelligent and
657 capable natives, and in general have the good will to carry out in-
759 creasingly more and better work. However, in accordance with their
743 un-European mentality (their entirely different conception of life and
177 work), they find it difficult to carry out this European system perfectly enough so that it has the complete effectiveness which we in Europe take for granted. (87)

87. For example, in none of the hospitals is there as yet any cooking done for the patients. Since food preparation is left to the relatives, no proper diet can be carried out. In the main hospitals, too, the Tongan physicians find it difficult, as the present writer experienced, to give the prescribed shots and medicines regularly. The dispensary on Nomuka has for years been threatening to collapse; through the broken windows and the dilapidated corrugated iron roof rain showers fall on the rusted

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744 657 759 743 177

instruments which are nontheless still used. The dispenser working there often forgets his stethoscope when he makes house calls (he keeps it hanging in the open window in the rain); he often makes a diagnosis without touching the patients, and as medicine he dispenses mainly two kinds of tablets; the quarterly health inspection entrusted to him (dwellings, water supply, latrines) on the four islands in his charge he fails to carry out even annually, and then only very superficially.

744 657 563 177 [752] The few whites working in Tonga can naturally not take the drastic action they would in a colony, though they make a successful effort to keep "the machinery running." There are, however, several examples of surgical operations quite skilfully carried out by Tongan physicians, and in general this European system of health service has undoubtedly brought about many an improvement for the natives.

744 164 177 514 One achievement of the modern health service is the repression of the hookworm disease which formerly occurred rather frequently. It was combatted by the Tongan government with aid from a Rockefeller grant; around 1930, cement latrines were widely introduced. Today most Tongan families (88)

88. The author's count in 'Uiha/'Uiha and Fungamisis/Vava'u in 1952 showed, for example, that of 100 households (45 respectively) 83 (40 respectively) have cement latrines.

have such latrines which they /41/ can buy at a very low price from the government and "finish" as they wish.

744 164 [758] The fight against tuberculosis, however, is still very much in its beginnings. It is altogether unclear how many natives are afflicted with this disease; the simple mass examinations in the schools have not been able to give a reliable picture. The wherewithal is apparently lacking for combating it on a large scale. On the smaller islands of the

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744 164 758 group the severe cases are usually isolated; huts are built for them outside the village on the beach, relatives drop food there, and after a few years these tubercular patients die.

744 312 Though the systematic teaching of hygiene in all schools has even been able to intensify the ancient Polynesian feeling for cleanliness, it has not yet gone so far as to teach the natives to be more careful about how they obtain their drinking water. With the 312 exception of 'Eua, the entire Archipelago has no running water; the wells dug by the Tongans often contain brackish water, and people are generally dependent on the rain water they collect. Today this mostly runs into self-built cement tanks (also into old drums and tin containers) from the corrugated iron roofs; (89)

89. Occasionally one also sees palm branches nailed perpendicularly to the coconut trunks, with a collecting vessel placed underneath.

the larger cement tanks of the government found in all villages are often a valuable asset in times of drought. However, since most of the tanks never become completely empty (90)

90. A puddle almost always remains even in periods of drought; in one auxiliary hospital the author was informed that the tank there "has never been quite empty since 1914."

and are usually inadequately covered or entirely open, (91)

91. Numerous mosquito larvae as a rule cling to the surface of the water.

the drinking water, which is almost always drunk unboiled, is never altogether clean. On Nomuka people even use the unboiled, muddy brown water of a small pond in which pigs wallow, for making the [164] kawa drink. The number of illnesses resulting from these conditions seems, however, to be astonishingly small.

/81 cont./

585 178 (565)

night, so that today among commoners it could be only a matter of a recessive movement toward a more recent custom borrowed from nobles.

as also the partial abandonment of the custom of publicly demonstrat int the /bride's/ virginity (in addition to a certain simplification of the Tongan wedding costume and the gradual disappearance of the wedding baskets) could be indications of advancing change, though the tenacious adherence to the rest of the ceremony and to the typical wedding dress shows that the "Tongan wedding" may hold its own for a long time to come.

Birth

657 743 844 (744)

Though there is growing interest in the motorized infant welfare service (under the leadership of a white nurse) among the population on Tongatapu, and some mothers and mothers-to-be on Vava'u and Lifuka are seeking the advice of the hospitals there, the birth itself and infant care are still purely a family affair throughout the entire Archipelago. Most of the Tongan women who go to the large hospital in Nuku'alofa/Tonatapu immediately when their first labor pains begin, come from this seaport itself. Otherwise, people generally do not consider the hospital unless there are complications, and the woman in labor reaches it-- often lying in an old truck--only after a great loss of blood.

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As a rule, therefore, birth takes place in the traditional manner in the living (sleeping) house where a section is arranged for the mother-to-be and a small bed is prepared (234)

234. For example, a small mat and tapa with a soft covering, for instance raw tapa (feta'aki) or a small cloth mattress with kapok filling.

for the expected child. When the labor pains of the pregnant woman announce the impending birth, she asks her husband to call the ma'uli (the Tongan midwife).

(759)

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853 177 with sweetened condensed milk, in order to "spare" the young mother "and keep her beautiful."

853 178 Formerly, mothers nursed their children for a very long time. Today, the average nursing period is eight to nine months, in extreme cases, 14 months. Since, in a long nursing period, the babies cannot get [744] enough strength from their mother's milk, and the mother herself should be spared this burden, the Tongan health service tries to reduce the long nursing period by the mothers' education.--After an initial liquid, soft diet the children are given the same food as adults, as soon as they have enough teeth.

846 The woman who has given birth lies on her bed (sleep mats and tapa, possibly also a European sheet and pillow) about ten days. Then she gets up and attends to the child herself. Frequently, however, her mother (or her sister) help her for another month or so. At first, the woman in childbed generally eats only light [262] [177] food. For example, she will eat Tongan food such as boiled yams or boiled chicken, and drink /the milk of/ a coconut warmed in the earth oven; or else she will live on European food, for example rice (that has become popular in Tonga) or white bread, zwieback and tea.

854 177 Commonly, babies are now wrapped in European-type diapers. Women buy them readymade or they will obtain a length of material and cut it into the required pieces. In some cases they also make panties of European material or buy them readymade. Often, however, even bigger babies crawl about without any clothes at all. European soap is commonly used in caring for the baby, sometimes also baby 856 powder. At approximately nine months the little ones start their first walking exercises.

851 In accordance with the parents' religion, the child is soon (within three months) carried to church for baptism, which is fol-

/84 cont./

165 and since this figure has doubled in the past three decades, (240)
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240. For example, for 1919. 22,689 Tonga are reported (E.W. Gifford, Tongan Society. p. 6) and for 1949, 45,690 (Colonial Office, Report on Tonga for the Year 1949 / cited in English/. London 1950. p. 5).

(113)

we must assume that this birth surplus did not exist in the past. (144) Undoubtedly, the improved health service is one of the reasons for this change. However, if we consider the still very inadequate medical help and the indifference and negligence of the population of most of the small islands of the Archipelago, we must conclude that the population increase has other reasons as well. Yet, since the Tonga (842) in the past had no sort of birth control and it is not possible to explain the present excess of births /over deaths/ by a "psychic strengthening" of these natives, since there is no indication that they were formerly "psychically weaker," it is very difficult to interpret this change.

844 In general,we may say about the birth /process/ in Tonga that it
198 still takes place largely in the ancient Tongan manner, although
197 growing European influences must be reported. These may also be seen in infant care (diet and clothing).

/85/

Death

761 The odd, yet to the Tongans already quite natural, coupling
197 of ancient Tongan traditions with Christian customs and European
198 material attributes, which we observed in wedding and birth, becomes especially clear to us in /a consideration of/ death and burial.

763 For an old man who is near death the Tongans sometimes build,
343 as they did in olden times for dying chiefs, (241)

241. Compare E.W. Gifford, Tongan Society, p. 199.

a special small house where he is laid in preparation for death. This not only gives the dying person special dignity, but it is also

100: Koch--459 E-4,5 (1951-1952) 1955 OU9 Tonga OU9
Fijians OQ4

/304 cont./

wars and cannibalism belong to the distant past and the Fijians today are among the most good-natured and sociable natives of the Pacific.

Their physical build--like that of the Tongas--probably corresponds in general to that of their ancestors, although on these Islands there is a far larger group of half-castes (32)

32. Mostly European fathers and Fijian mothers; not often a Chinese, and very seldom an Indian parent.

as a result of the stronger European influence.

The Fijian population figure has also continually increased in the last few decades, but not nearly in the same proportion as that of the Tongans and Samoans; (33)

33. The number of Fijians decreased even many years before their surrender. In 1874 it was estimated at 150,000 (Derrick, The Fiji Islands /cited in English/. p. 130), and dropped further as a result of major epidemic until 1906. The upward development which then began experienced a further setback in 1919 (influenza epidemic), thus reaching the lowest known figure of 83,000 (Colony of Fiji, Annual Report 1950. p. 10). Since that time the Fijians have recovered; at the end of 1951 their number (official estimate) amounted to 132, 889 (Fiji Information. Vol. 2. No. 6. 1952)

the birth figures in Fiji are lower than in Tonga and Samoa, whereas the death rate is higher.

/305/With regard to health services in Fiji there is a change similar to that in Tonga, and, along with some native medicines and treatments which are still used even though they have been prohibited, there is considerable confidence in European medicine; besides the native medical practitioners /cited in English/ working in the Archipelago, women's committees have also been formed here for health care in the villages. As for sanitary equipment, the Tongans seem to be more progressive than the Fijians in building latrines and especially in building of "bath houses."

women was given by the baskets of fruit and vegetables, and the collections of flowers from members' own gardens, as well as by the poultry, eggs, and even little pigs. 543 244 246 231

Her Majesty presented prizes to the successful competitors in all these sections, and also to the winners of the poetry contest. 543 643

Another feature of the Show was the report of the Public Health Officer on the inspection of villages. Shields were presented to representatives of the towns and districts which had been judged the best in sanitation and appearance. These shields for annual competition had been previously donated by Her Majesty Queen Salote, H.R.H. Prince Tu'ipelehake and a former British Consul in Tonga, Mr. A. C. Reid, and his wife. 543 744 [643] [648]

The schedule has already been drawn up for the next Show, at which it is proposed to have special sections for those who have not previously won prizes. 543

[P.34-D]